INDIANS AT · WORK

JANUARY 15, 1937

A NEWS SHEET FOR INDIANS AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·
WASHINGTON, D.C.

I N D I A N S A T W O R K

CONTENTS OF THE ISSUE OF JANUARY 15, 1937

Volume IV Number 11

ARCTIC OCEAN
PACIFIC OCEAN
BERING SEA
SIBERIA
Gulf of Anadir
East Cape
RUSSIA
UNITED STATES
Bering Strait
Little Diomede Island
Wales
SEWARD PENINSULA
Teller
King Island
Nome
St Lawrence I
Norton Sound
C Lisburne
Icy Cape
Pt Barrow
Kotzebue Sound
Kotzebue
Noatak River
Kobuk R
Colville R
Kayukuk River
Chandalar River
Porcupine River
Fort Yukon
Circle
Tanana
RIVER
Rampart
Fairbanks
Nenana
Tanana River
Ruby
Nulato
YUKON
St Michael
Mountain Village
Iditarod River
Holy Cross
Mt McKinley
Susitna R
Eklutna
Anchorage
Valdez
Cordova
Katalla
Copper River
Kuskokwim
Bethel
St.Matthew I
Nunivak I
Kanakanak
Cook Inlet
Seward
Bristol Bay
ALASKA PENINSULA
Shelikof Strait
Kodiak
Kodiak I
Shumagin Is
Pribilof Is
ALEUTIAN ISLANDS
Unalaska
Dutch Harbor
YUKON
ALASKA
UNITED STATES
CANADA
Eagle
Fortymile
Mackenzie Bay
Mackenzie River
Peel River
Whitehorse
YUKON
BRITISH COLUMBIA
Mt St Elias
Yakutat
Skagway
Metlakatla
Dixon Entrance
0 50 100 200 300 400 500 Miles
70°
170°
160°
150°
140°
130°
120°
60°

· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

· VOLUME IV · · JANUARY 15, 1937 · NUMBER 11 ·

A huge land. Somber, gleaming, flashing under the Arctic night. Glorious and terrible coast-lines. Islands flung far out toward Siberia, tundras reaching toward Greenland and toward the Pole. Sixty thousand human beings, in this immense country, one-fifth of the United States in area. Think of the incalculable solitudes of Alaska.

Half of the total of humans are Eskimos and Indians.

Eskimos with their superlative aboriginal adaptation to environment, their hardy extroversion. Athapascans with their voicelessness, their hidden, perhaps only half conscious life, their poetic and decorative genius, their acute introversion. Indian groups whose social patterns have fallen to dust with no replacement; ancient social patterns whose potency has not been lost; and other Indian groups representing the fullest cooperative development on modern lines achieved by any Indians of today.

A diversity of situations, diversity of social challenges, diversity of Indian Service possibilities, hardly less than the diversity among all the Indians of the United States.

Cruel poverty, appalling sickness and death rates, and a disinheritance which has grown more intense practically to this moment. And a blight of insecurity, resting on most of the natives.

Yet in recent years the tide has started to turn. Under the Indian Reorganization Act, it should turn fast - decisively - for many of the Alaskan natives. At places, some of the best Indian Service work ever done has been done in Alaska.

This issue of INDIANS AT WORK gives some of the facts about the Natives of Alaska.

* * * * * * * * *

In the Rio Grande watershed (from well south of Albuquerque to the Colorado line) two ancient populations until a generation ago used all the farmland and all the range. They densely populated the watershed, and they were able to subsist themselves through a widely distributed use of the sparse resources.

Into this congested area the commercial livestock business intruded. It came to pass that a full three-quarters of the total range was monopolized by big commercial operators or by their sheep sharecroppers whose status was that of peonage.

So the two basic populations (Indian, thousands of years settled here, and Spanish-American, three hundred years settled)

found themselves trespassers on their centuries-occupied ranges.

Meantime, overgrazing wrecked the watershed and silted the valley. So it became necessary to spend many millions in drainage and reclamation - actually, $125 for every irrigated acre reclaimed in the Middle Rio Grande district. That meant heavy cash charges. But the farming was a subsistence farming; it could not meet the cash charges; and the range had been transferred to the commercial exploiters. Eighty per cent of the conservancy charges in the Middle Rio Grande Conservancy district, for the agricultural lands exclusive of Indian lands, is now delinquent.

So, gradually, a shadow of doom gathered about the two basic populations. The shadow fell blackest on the Spanish-Americans; the Federal guardianship somewhat, though inadequately, protects the Indians. The United States, landlord of the range, supplied relief to the basic populations while allowing a few commercial interests to use that range needed for popular subsistence.

Then, two years ago, the attack upon soil erosion was set under way. The brunt of the effort fell upon certain Pueblo tribes. We have reported from time to time the extraordinary sacrifices which Laguna and Acoma Pueblos have made. Laguna this year, for example, is reducing its livestock nearly forty per cent - and this is the second year's reduction. Intensive range control accompanies the reduction of livestock.

Beginning two years ago, with money allocated by President Roosevelt, certain damaged grazing areas were bought for the Indians.

They were rehabilitated through Soil Conservation Service and Indian Service expenditures.

Then Indian Service in behalf of the Indians took a decisive initiative.

It announced that half, approximately, of all of these Indian purchase areas should be used for the time being by the subsistence-seeking Spanish-Americans.

This did not mean the Indians could spare the land. They could not. They needed every acre of it.

But it meant that the dominant economic issue of this region of the United States was being faced at last. Successfully meeting that issue would mean salvation for the Indians and the Spanish-Americans alike.

The concession by the Indians to their needy Spanish-American neighbors was conditioned upon a bigger result. That result, as announced, is a hoped-for redistribution of the use of the Federally owned range, back wholly or largely into the hands of the two ancient basic populations who have been dispossessed of this essential resource.

The watershed cannot support its dense native populations and also an intense commercial exploitation of the range. One or the other must go out. It cannot be the basic populations which go out.

If this larger result should prove to be unattainable, the Indians then would have to save themselves alone, so far as they

might have power to save themselves; and they would assert exclusive use of every acre of their own land.

But the result is attainable; and there is good reason to believe that the months right ahead will see decisive action (inter-bureau and inter-departmental) toward that end upon which the human fate of the Middle Rio Grande watershed is dependent.

"Save the land - for the people." This is the hope of the Indians. May it soon become equally a conscious hope and determination in the minds of the Spanish-American neighbors of the Indians. Together, these two populations are ninety per cent of the whole rural population of the watershed.

JOHN COLLIER

Commissioner of Indian Affairs

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SENATE COMMITTEE ALASKA HEARINGS AVAILABLE SOON

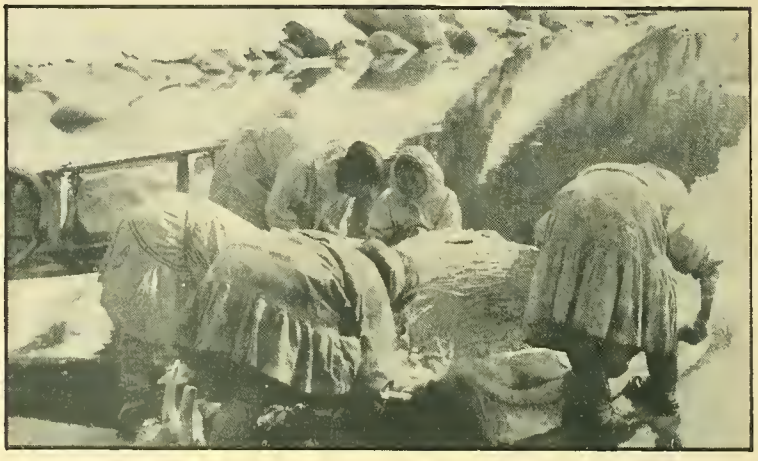
Last July a sub-committee of the Senate Committee on Indian Affairs visited Alaska and held hearings at various points: Ketchikan, Metlakatla, Juneau, Seward, Fairbanks, Nome, Teller, Savoonga on St. Lawrence Island, Gambell, Unalaska and Pribilof Islands.

Sub-committee members present were Senator Elmer Thomas, chairman of the committee and Lynn D. Frazier. They were accompanied by Delegate Anthony J. Dimond, by various Indian Service officials and by Senator Henrik Shipstead, Dr. Philip S. Smith of the U. S. Geological Survey and W. B. Bell of the U. S. Biological Survey.

The printed text of the hearings will be available within thirty days, states Mr. A. A. Grorud , attorney for the sub-committee. It will contain a wealth of testimony on Alaska fisheries and canneries, reindeer matters, housing, health and general conditions. Copies may be obtained by addressing Mr. Grorud at the Senate Office Building, Washington.

SCENES ON KING ISLAND, ALASKA

Springtime! Fishing From The Edge Of The Ice



Skinning And Dressing The Walrus

A Large Oogarook Brought In By The Two Men And The Dog

THE NATIVES OF ALASKA

By Anthony J. Dimond, U. S. Delegate From Alaska

For many years after the annexation of Alaska to the United States no attention was paid to the native races. In more recent years attempt has been made to provide education and medical relief and very lately relief from destitution. The total Federal appropriation for the natives of Alaska for the fiscal year 1937, embracing education, medical relief and relief from destitution, amounted to $1,006,880. This leaves out of consideration the relatively small amounts which were allotted for the aid of the natives of Alaska under the provisions of the Indian Reorganization Act.

During the past several years there has been an awakening of interest in the natives of Alaska and the development of a more sympathetic outlook toward them and their problems. Evidences of this interest are several legislative measures recently considered and in most cases enacted for the welfare of the natives of the Territory. The first of these, in point of time, to be passed by Congress and approved by the President is what is commonly known as the Thlingit and Haida jurisdictional bill authorizing the Thlingit and Haida Indians of southeastern Alaska to bring suit in the Court of Claims for the recovery of compensation for the property rights of which they have been unjustly deprived.

While the suit has not yet been commenced it is understood that much progress has been made in gathering the relevant data so that it may be brought and concluded at the earliest possible date. The second measure beneficial to the natives of Alaska is the act for the extension of certain provisions of the Indian Reorganization Act to Alaska, particularly those parts of the Act which enable the Government to aid the natives of Alaska in establishing and maintaining cooperative industries for their own use and benefit. A third recent enactment is embodied in an item of the Interior Department appropriation bill whereby there was appropriated for the fiscal year 1937 the sum of $25,000 for aid in relief of destitution of Alaskan natives. This is the first time that any such direct appropriation has been made for this purpose. While it is keenly realized that the amount so appropriated will be insufficient to do the job, at any rate it constituted a beginning and there is good ground for hope that the amount may be increased from year to year until an adequate sum is set up for the purpose.

A fourth legislative measure, considered at length at the last congressional session, but unfortunately not passed, was the Indian old age pension bill. This would provide a pension or allowance up to $30 per month for Indians in need who are over the age of 65 years. The bill passed the Senate but not the House. The old age pension measure applied not alone to the Indians of Alaska but to all of the Indians of the United States. However, Indians, as well as other citizens, may receive old age allowances under the provisions of the Social Security Act when the states and Territories have enacted legislation to take advantage of the provisions of that Act.

At the present time the needs of the natives of Alaska may be embraced within three general categories: (1) enlargement and extension of educational facilities both academic and vocational; (2) enlargement and extension of public health aids particularly with respect to hospitals, both general and for treatment of tubercular cases; and (3) aid in raising the economic status of the natives.

For some time past I have been more and more brought to the conclusion that the natives of Alaska need aid to enable them to raise their economic status more than anything else, for assistance given in other directions is a mere palliative or substitute. For example, we all realize that tuberculosis is shockingly prevalent among the natives of Alaska and that heroic measures must be taken to eliminate it; yet it is my considered judgment that if the economic condition of the natives was raised sufficiently to enable them to provide themselves with suitable houses, clothing and food and to live under sanitary conditions, tuberculosis would all but disappear. It is this thought which leads me to believe that the Indian Reorganization Act, if made use of by the natives of Alaska and if sustained by adequate appropriations from Congress, may in the long run mean more for them than any other one thing which may be done.

But we must not shut our eyes to the fact that for the present and particularly in the immediate future there is pressing need of enlarged appropriations for educational work among the natives of Alaska. Many people insist that vocational education is the important thing and of course it is important; but almost equally important is it to provide higher academic education for the natives of the Territory in order particularly to develop leadership and to encourage those who are ambitious to make the most of their talents so that they, in turn, may help the people of their race.

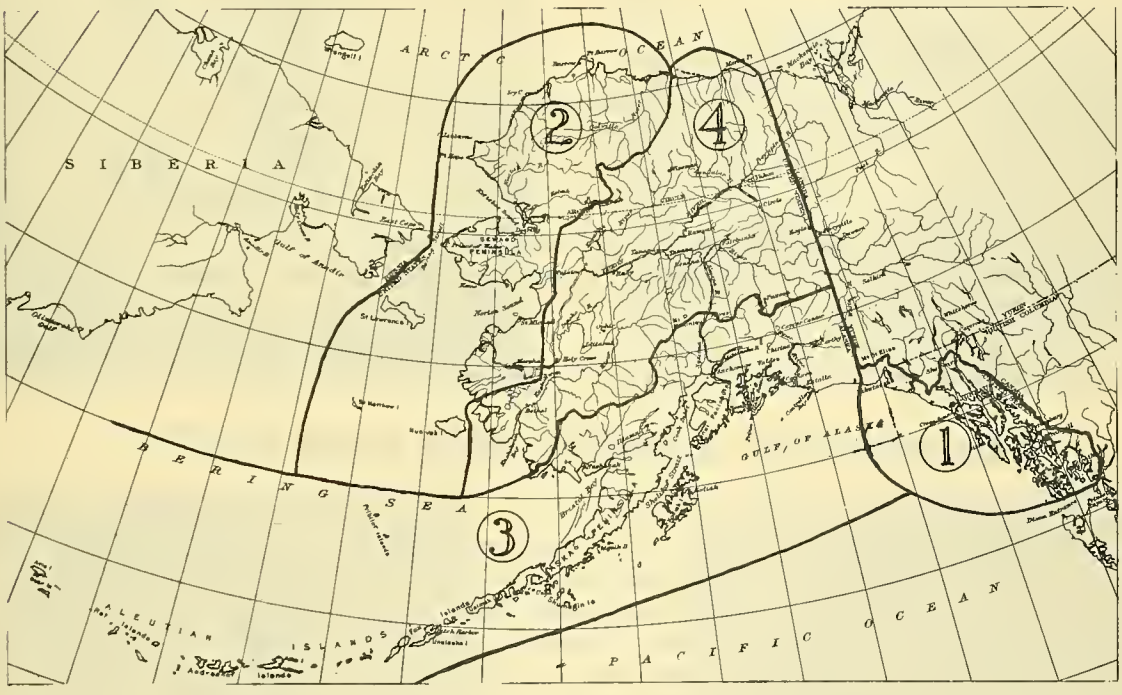
The health aspects of the problem cry aloud for attention. The Office of Indian Affairs has worked out a program for the construction of hospitals for the care of the natives of Alaska, particularly those who are afflicted with tuberculosis, and it is ardently to be hoped that at least a beginning in that construction program will be made without delay. My own judgment is that the whole program could be brought to completion so far as construction is concerned by an expenditure of about $1,200,000, and this is not at all out of proportion to the magnitude of the work which ought to be done. It is very gratifying to know that not only is the size of the job fully realized by the officials of the Indian Office, but that they are energetically working to accomplish the desired ends and working with an understanding and a sympathy that augurs well for success.

The problems at hand must be solved largely by the natives themselves with such assistance and financial aid as can be readily given them and to which they are in justice entitled. The problems will be best solved by enabling the natives of Alaska to make the fullest use of the intelligence and capacity which they possess in such substantial measure. Success cannot be hoped for by merely treating them as backward children. An imposing list of "don'ts" as to personal conduct will not avail. They can be helped best by enabling them to help themselves and in view of the long history of neglect, and worse, toward the natives of Alaska, this aid should be given without an instant's delay.

POPULATION AND DISTRIBUTION OF ALASKAN NATIVES

The total number of natives in Alaska in 1930 was 29,983. They are scattered at intervals along the 26,000 miles of coast and on the great rivers in Alaska, in villages varying from 30 or 40 to 500 or 600 persons. Except in southeastern Alaska, these villages are widely separated and have little communication with one another. The village and not the ethnological tribe is the unit. The natives of Alaska are divided into the following racial groups: Eskimos, Aleuts, Athapascans, Thlingets, Haidas and Tsimshians. The census of 1930 lists the number of natives of each race as follows:

19,028	Eskimos and Aleuts (there are about 1,000 Aleuts - the rest are Eskimos)
4,935	Athapascans
4,462	Thlingets
845	Tsimshians (also spelled Tsimpsheans)
588	Haidas
125	United States and Canada stocks
29,983	Total



Distribution Of Native Population Of Alaska
(See following page for explanation)

The native population of Alaska is distributed geographically as follows:

First Division*:

(Indians only)

4,462	Thlingets
845	Tsimshians
588	Haidas
95	from U. S. and Canadian tribes
5,990	Total

Second Division:

8,686	Eskimos

Third Division:

1,000	Athapascan Indians
5,000	Eskimos
1,298	Aleuts
7,298	Total

Fourth Division:

3,935	Athapascan Indians
4,074	Eskimos
8,009	Total

*These divisions correspond to the judicial districts of Alaska. Two senators and four representatives are elected to the Alaskan legislature from each.

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INDIAN WHO'S WHO IS ISSUED BY INDIAN COUNCIL FIRE

INDIANS AT WORK has received and notes with interest a copy of "Indians of Today", edited and compiled by Marion E. Gridley and sponsored by the Indian Council Fire, - 108 North Dearborn Street, Chicago. It contains brief biographies of one hundred and one outstanding Indians. The editor explains in her foreword that the book does not pretend to be exhaustive and that none of the persons whose short histories are presented sought the inclusion of their names; indeed, others would have been added had they responded to repeated requests for personal data. With two exceptions, only those of one-fourth or more Indian blood are included. The editor plans for future changes, corrections, if necessary, and additions in a later edition.

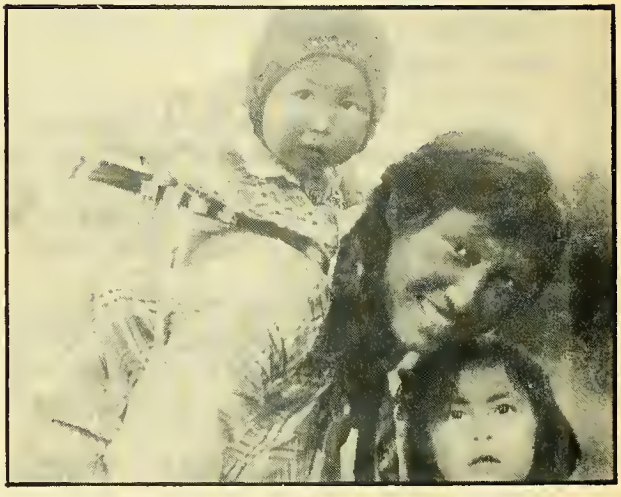
The book is prefaced by a foreword by the late Charles Curtis.

SOME NATIVE ALASKANS - PHOTOGRAPHS BY DR. L. M. WAUGH

Mary White

Aime

Willie Moonface



Mrs. Nash

Katy William

Mary Nasiguak

ALASKA

A Brief Historical Sketch Of Its Discovery And Subsequent Governmental Development

By David E. Thomas

Chief Of Alaska Section - Office of Indian Affairs

By order of the Empress Anna of Russia, a naval expedition, under the command of Vitus Bering was fitted out in the year 1733 and sent forth on a voyage of exploration which resulted in the discovery of the mainland of Alaska.

From 1743 until about 1800, Russian merchants fitted out many vessels for hunting and trading on the Aleutian and other Alaskan islands. A very prosperous fur industry was thus built up by individual traders and by organized companies. Forts were built and churches, missions and schools were established.

In 1799 the Russian-American Company obtained a charter from the Russian Government granting it exclusive right to all the territory and resources of water and land in the new Russian possessions. This charter marked an epoch in the history of Alaska. The Company maintained the government, the church, a military force and stores for naval vessels.

A settlement was established at Sitka in southeastern Alaska and a church built there which today contains some of the most interesting relics of the Russian occupation of Alaska. A fortified trading post was also constructed and Sitka became the headquarters of the government.

Alaska remained a Russian possession until May 1867 when it was purchased by the United States for $7,200,000 in gold. The ceremony of transfer of the territory of the United States took place at Sitka on October 18, 1867.

From 1867 to 1884 the United States paid little attention to the new territory which it had acquired. On May 17, 1884 Congress passed an Act providing a civil government for Alaska which provided that the general laws of the State of Oregon should be the law in the district of Alaska. This statute is often referred to as the "Organic Act." It provided, among other things, for the appointment of a Governor, and authorized the Secretary of the Interior to make provision for the education of children of school age without regard to race.

From 1884 to 1900 all schools were under the administration of the Secretary of the Interior and were supported by annual appropriations made by Congress.

An Act of Congress, approved June 6, 1900, provided a Political Code for Alaska. Among its provisions were the removal of the capital from Sitka to Juneau and the establishment of a court of general jurisdiction and three district judges .

Between 1900 and 1905, schools in incorporated towns of Alaska were under local control, supported by 50 per cent of the license moneys collected within the incorporated towns. (During this period, $334,438.46 was expended on rural schools.)

The Nelson Act, 1905, set up two separate systems for the education of children in Alaska; one under the Department of the Interior, the other under Territorial control. This act "To provide for the construction and maintenance of roads, the establishment and maintenance of schools and the care and support of insane persons in the district of Alaska and for other purposes" provided for the return to the Territory of Alaska of certain Federally collected taxes, the "Alaska Fund", a part of which was to be used for the establishment and maintenance of public schools. It stipulated "That the schools specified and provided for in this act shall be devoted to the education of white children and children of mixed-blood who lead a civilized life. The education of the Eskimos and Indians in the district shall remain under the direction and control of the Secretary of the Interior and schools for and among the Eskimos shall be provided for by an annual appropriation ..."

The Federal schools are supported by direct Federal appropriations. The Territorial schools are supported by the "Alaska Fund", amounting to about $50,000 a year and by funds from the Territorial Treasury. Territorial schools within incorporated towns are partly supported by local taxes.

From 1884 to March 15, 1931, the administration of education in Alaska was under the United States Office of Education.

On March 16, 1931, all administrative duties relative to natives of Alaska, including education and medical relief, were transferred from the Office of Education to the Office of Indian Affairs.

At the present time the Indian Office operates one hundred community day schools, two vocational boarding schools, and seven hospitals for Indians and Eskimos in Alaska.

The schools for white children are under Territorial control.

The civil government of Alaska includes a Governor, appointed by the President who reports to the Secretary of the Interior; a delegate to

Congress, who does not have a vote in that body; a legislature consisting of a Senate of eight members and a House of Representatives of sixteen members; and four district judges.

The delegate, senators and representatives are elected by popular vote; the judges are appointed by the President.

With the exception of a few town policemen, all law enforcement in Alaska is under the United States Department of Justice, through the four district judges and their subordinate officers. The Indian Office has no law enforcement agents in Alaska.

The Alaska Reindeer Service is not under the Indian Office, having been transferred from the Office of Education to the Governor of Alaska in November 1929.

* * * *

ALASKANA

By Marie Drake

Deputy Commissioner of Education, Juneau, Alaska

Do you know that---

The name "Alaska" is derived from the Aleut word "Alaksa" or "Alaksu", meaning "A Great Country", and was used by the natives of the Aleutian Islands when asked by early Russian explorers what country they had found. The Russian name was "Alakshak."

Alaska has a coast line of 26,364 miles. The coast line of the United States, including islands inside the 3-nautical-mile zone, is 12,877 miles.

Alaska has an area of 584,400 square miles, nearly one-fifth the area of the United States.

Alaska's population, 1930 census, is 59,278, of which number approximately half are white.

In Alaska the average number of inhabitants per square mile is one-tenth of one; in the United States, 41.3.

NATIVES OF ALASKA PARTICIPATE IN PROGRESS

By Charles W. Hawkesworth, Assistant Director

Office Of Indian Affairs, Juneau, Alaska

Kivalina Reindeer Herd Managers

We are in Alaska now. We, the people of the United States, have been here sixty-nine years. During this period of time, since October 18, 1867, what has been accomplished? Have the natives of the Territory really benefited from their contact with our civilization? Are they in a better economic status? Are they happier? Did they have anything special to offer to our civilization when we came?

During my first trip to Alaska in the summer of 1907, enroute to Point Barrow, I met many teachers and missionaries who constantly dwelt on what the natives could not do. "They could not concentrate." "They could not organize." "They could be educated only up to a certain point and it was useless to attempt to provide for them beyond the fifth or sixth grade."

I found that I could not be governed by the then-established belief which placed the natives of Alaska as mentally inferior to whites. I could not help compare the native Alaskans with their distant cousins, the Japanese, whose customs in many respects resembled their own. The Japanese have brought about a remarkable economic development of their country; why could not native Alaskans likewise participate in the progress of Alaska?

Little is written of the contributions made to our present civilization by our aboriginal races. Whatever worthwhile work has been accomplished, we, members of the white race, feel we have brought about. We seldom consider it necessary even to mention the names of Indians or Eskimos who contribute to a discovery of a precious metal or assist in saving a shipwrecked crew, or guide a party over unknown, difficult tracks of tundra. We, the white men, take the credit.

Has not the time arrived to change this point of view?

The Eskimos and the Indians of Alaska had become masters of their environment before we arrived. We came, learned their methods, adopted their style of clothing and their modes of travel. We, like Kipling's "Pioneer", have come back and done the talking. We are called the pioneers. And the native? Well, he doesn't count.

The Hazardous Whaling Industry

Let us glance at the native's ability to organize. When women wore corsets and men used horsewhips, whaling was an industry of no small importance. Whalebone was worth $5.50 a pound in the 1890's, and whales sometimes had 3,000 pounds in one head. They represented a small fortune to an Eskimo crew. New England whalers had carried on deep-sea whaling from ships in Arctic waters. The Eskimos constructed oomiaks, or skin boats and with home-made equipment, waited for the first spring whale to bob up in an open lead of ice. As soon as they spotted their game, they pushed their oomiak into the water, and within a short time accurately speared, buoyed, played out and towed their captive to solid ice. Some of these whales weighed over 70 tons. Eskimo whaling was a community venture, performed with speed and efficiency. Afterwards, the meat was divided among several families.

Reindeer Butchering At Kivalina Competently Managed By Natives

The annual butchering of reindeer at Kivalina is another excellent illustration of native organization. The Kivalina herd is the largest in the world; it contains some 80,000 deer. Its manager is Chester Seevik, a full-blood native of that village. His only education consisted of the three R's at Kivalina village school and a "fourth R" in a vocational school as reindeer apprentice.

Come with me and visit Kivalina's butchering corral. The Stars and Stripes are flying near the mess house. That means all are at work. When the day's work is ended, the flag is lowered.

Chester Seevik has a job for everyone. Everyone knows his job. On the wall of the mess house is a detailed chart with names of 150 people and their assigned jobs. No uncertainty exists as to when and where each will work. In a miniature way Chester has worked out a plan similar in practice to that of the large packing houses in the States.

The natives shoot the deer without unduly exciting them, for were they to allow wild deer to become overheated prior to the butchering, their meat would be inferior. The Kivalina people are proud of their reindeer market created in Alaskan coast towns and Seattle. They insist that only perfectly prepared carcasses be shipped. Skinners work in white aprons and gloves. Women are engaged in removing particles from the carcass which might be objectionable to the most fastidious purchaser. I asked one woman what special work she was doing and she good-naturedly replied, "I take out the tonsils."

Seventeen Cooperative Stores Operated By Natives Are Flourishing

Merchandising under the cooperative plan is another business venture in which natives have participated with outstanding success. Seventeen ccoperative stores are now owned and operated by natives. The one at Hydaburg, organized in 1911, has the best record of its activities. Every family in the community owns stock in the Hydaburg Trading Company.

Purchases are made by the manager; goods are priced and sold at going market values and at the end of each fiscal year an annual statement is made up for the stock holders and Internal Revenue Office. All the work is performed by the native manager, aided by a board of directors. It is done without the help of white men.

The Metlakatla Salmon Cannery

Metlakatla Indians own and operate a salmon cannery through a contract approved by the Secretary of the Interior. In recent years this cannery has brought to the townspeople an annual income of over $55,000. The Metlakatlans not only have a reservation of land, but 3,000 feet along the shores of Annette Island. This gives them the sole privilege of salmon fishing in these waters. The success of the Metlakatla cannery operation indicates what other natives of Alaska can do. Provision is now being made for Thlingets, Haidas and Aleuts to likewise benefit under terms of the Indian Reorganization Act.

Ordway's Photo Service - Juneau, Alaska.

We have considered natives of Alaska as groups. Now let us consider them as individuals and observe their reactions to the demands of the present, even with their limited education.

Individual Natives Prove Capabilities

The latest census of Alaska was taken in 1930. One of the enumerators appointed was Alfred Hopson of Point Barrow, who had the entire Arctic section from Icy Cape to Demarcation Point, on the Canadian boundary. The Supervisor of the Census informed me that Hopson's schedules were submitted in better form than any other. This young man has had no schooling other than that furnished at Barrow. He was foreman of the new construction at Barrow and this year is construction foreman of the new hospital staff quarters. He has, by himself, picked up a knowledge of reading blueprints. When we are allowed funds for the erection of community centers between Barrow and Barter Island, we shall have on the grounds a man capable of putting up buildings and installing heating units.

Few white men, except carpenters and boat builders by trade, can do a satisfactory job in either of these lines. Yet it is not uncommon for natives to build their own houses and boats. Thlingets and Haidas are superior boat builders. Not only do they draw plans for the woodwork, but they install engines as well. In the Thlinget town of Klawock, they own seventy seine boats for salmon fishing. Practically all were constructed by local men.

The skill of native ivory carvers, basket weavers and totem pole makers is well-known. Tourists to Alaska count it imperative to secure several pieces of native handwork. Many of these crafts, characteristic of a former native culture, are now being continued in community center schools maintained by the Office of Indian Affairs in the Territory.

Let us turn our attention to native scholastic attainments. Does the native reach his scholastic limit at the fifth or sixth grade? The facts do not bear out this older point of view.

The outstanding educated representative of Metlakatla was Edward Marsden. Marsden had a college and professional school training in the States. He returned to Alaska and

Alaskan Oomiaks Or Skin Boats

started his work at Saxman as a Presbyterian missionary. There he built his own home and a forty-foot power boat. He did all the work himself. He then moved to Metlakatla, where his people lived. There he built another home, drew plans for a church building and directed the construction. He was for several years secretary and leading spokesman for the Metlakatla Council. He was a wizard of words in both written and spoken forms and as an after dinner speaker, either before a white or native audience, he was unparalleled. Marsden was a full-blood native. We have only one other who has received a complete education such as is now required for positions of leadership. The second is David Morgan, a recent college graduate on the teaching staff of the Hoonah School.

During the sixty-nine years we have been in Alaska we have turned out only two full-blood natives with educations which whites would consider academically complete. A small percentage. Had we, in the early years of our school program, encouraged a few boys and girls to complete a high school course and then go on to a college or professional institution, what a difference there would be in the Bureau's personnel today! With the alertness of mind and action displayed in the Japanese, we have every reason to believe native Alaskans would have participated in the progress of the Territory to a much greater extent.

However, we can feel encouraged. The present generation of school boys and girls see with clear vision that their economic development depends, partly at least, upon a few of their young people's securing an education similar to that received by the whites. This fall the U.S.S. North Star brought to the Eklutna Vocational School nineteen outstanding young people from Arctic Coast and Bering Sea villages. These students are determined to secure a fine training. They want to make use of their opportunities so that they too can become leaders in their home communities.

With the assistance of the educational and vocational loans provided by the Office of Indian Affairs, we shall aid them in every possible way to realize their ambitions.

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Bear Clan (Thlinget) Design

SCENES FROM INTERIOR WILDERNESS OF ALASKA

Wiseman, Alaska

Boreal Mt. On The North Fork Of The Koyukuk

The Alatua River

Canyon Of The Koyukuk

VOYAGING IN ESKIMO LAND ALONG THE COAST OF BERING SEA

(Notes From The Log Book Of O. H. Lipps, Field Representative)

September 23, 1936. Left Juneau, Alaska aboard twin motor plane "Electra", with Jerry Jones as chief pilot, for Eskimo Land via White Horse (Yukon Territory) and Fairbanks. Arrived Fairbanks at 4:45 p.m. and remained all night there. Left at 9:00 a.m. next morning on same plane and arrived at Nome at 12:10 p.m. - 1240 miles distant from Juneau - here to await arrival of Indian Service Motorship "North Star" enroute from Point Barrow. Unable to secure accommodations at hotel; went to Indian Service staff building and was given a room there. In the afternoon several Eskimos called to see me. The first to greet me was little hunchback Paddy Miller whom I had known as a patient at the Fort Lapwai Sanatorium ten or twelve years ago, and later as a student at the Chemawa School. Next was Thomas Anayah, teacher at Little Diomede Island, who graduated at Chemawa in the class of 1928. Had a pleasant visit with these former students who told me of several others who were living in Nome whom I hope to see later. Latest report from the "North Star" was she would not arrive at Nome for several days; that she got caught in an ice jam in the Arctic Ocean near Point Barrow and was somewhat disabled because one of the propeller blades had been badly bent and that she was making only about half speed. There is nothing to do but wait, and the time will be spent in viewing the sights of Nome and in learning how the 1,000 Eskimos now in the town live.

Nome has a population at this season of the year of about 2,000 people, one-half of whom are Eskimos. They come here for the summer from the villages all along the coast of Seward Peninsula and from Little Diomede and King Islands out in the Bering Sea. All of the King Islanders (180) are here and about 100 from Little Diomede Island. They come here every summer where they find employment as longshoremen and to carve and sell their ivory. The permanent Eskimo population of Nome is now 567, so the teacher informs me.

This gold mining town is the metropolis and commercial center of Northwest Alaska and a real frontier town. Fifteen liquor stores and saloons are busy night and day furnishing "inspiration" for the gay night life - particularly among the Eskimos. Eskimos and whites, men and women, stand up at bars and gaily drink, converse and achieve intoxication together - shameless and unafraid. It is my earnest belief that unless something is done soon to control this liquor problem in Alaska and regulate its sale to the natives, they will be a doomed people.

October 1. The "North Star" arrived at 10:00 a.m. Went aboard at 7:00 p.m. and met the officers of the ship, all of whom were cordial and accommodating. Captain Whitlam is an old and experienced sailor and ship captain of more than 23 years' service in Alaskan waters. Also on board were Mr. Hawkesworth, Assistant Director of Indian Education in Alaska with 29 years' service in the Territory. Then there was Mr. W.T. Lopp who came among the Eskimos in 1890 as a teacher and a few years later assisted in the introduction of reindeer among them. He is now renewing acquaintance with his former native reindeer herders. Sailed at 9:00 p.m. for Golovin Bay on Norton Sound.

October 2. Arrived Golovin about 7:00 a.m. and anchored six miles off shore. There are no harbors or docks on Bering Sea so we must go ashore in the ship's gasoline launch. Golovin is an old Eskimo village and from here there formerly came to the Chemawa School a number of Eskimo boys and girls. Met here the father of John and Flora Dexter whom I knew at Chemawa. Also met Mr. Jack Young, owner of a herring plant here, who once came to Chemawa and sold me a shipment of reindeer carcasses for the school. Mr. Dexter has a trading store here where he has been for many years. He stated that the natives are making a very poor living as laborers and by doing a little hunting and trapping. He does not know what can be done to improve their condition.

October 3. Arrived at Elim and went ashore about 6:00 p.m. Met the natives and held meeting in schoolhouse and explained the provisions of the Indian Reorganization Act. They are interested in financing a cooperative store - they have to go to Golovin for their supplies, a long, hard trip in winter. They own about 3,500 reindeer which are their main support. No liquor sold here.

October 4. Arrived at St. Michael at 7:00 a.m. Lay at anchor off shore on account high wind until Wednesday, the seventh. Went ashore in afternoon and met a number of natives and inquired into their resources and means of making a living. They work as longshoremen in summer and hunt and trap in winter. They get about 300 red fox furs every year that sell for twelve to sixteen dollars each in trade. They get no money either for furs or labor. The women make very good baskets for which they find a ready sale to tourists. There are about 100 Eskimos in this village and all the children in the school, 37, are natives. St. Michael was once an active shipping and trading post, established by the Russians in 1833. It is now only a ghost town.

October 8. Arrived at Unalakleet village, the site of the old Russian trading post established in 1840. Present population about 300, all Eskimos except for 11 whites and 17 Lapps. Reindeer in this district number 20,000, all but 3,000 claimed by Lapps. These Indians do fishing, hunting and trapping. They have excellent gardens and good homes. The most prosperous and thrifty looking village so far seen. I met here Emily Ivanoff (Mrs. Brown) whom I knew as a student at Chemawa. Went from here to Shaktoolik where we arrived at 3:00 p.m. Stormy weather, so could not go ashore. Were here until tenth unloading a cargo of lumber for school. Finally got ashore and met some of the natives. The population of the village is 108. The only white people are the two teachers and their small son. These natives make their living by hunting, fishing and trapping. They own about 10,000 reindeer - if they can find them.

Sunday, October 11. Arrived at Solomon and went ashore at 7:00 a.m. and met with a group of natives. There are 75 in the village and three white people - the teachers and a trader. A native here yesterday killed a beluga, or white whale and was butchering it on the beach when we arrived. It looked to be ten feet long or more and weighed perhaps more than a ton. The slabs of flesh being taken off by men and women looked very much like sides of fresh pork. This meat is greatly relished by the Eskimos. Captain Whitlam is anx-

ious to get back to Nome and take aboard the King and Diomede Islanders and their supplies before another storm comes up, so we had to make our visit here short. Arrived at Nome at 2:15 p.m.

October 12 and 13. At Nome taking aboard Eskimos and their freight for the islands. Two full days were required for this since these natives had purchased with their summer's wages and earnings, and beachcombed, nearly 100 tons of freight to be lightered from the shore and loaded on the ship for transport to their homes. Great quantities of sugar, flour, groceries, gasoline, oil, lumber and so forth. Surely these natives will not starve during the coming winter. They worked like beavers and though the water became very rough the last day, they managed their skin boats with such skill that not an article was spilled overboard. At last all the freight and all the Eskimos, 200 of them, were safely aboard and at midnight the ship heaved anchor and sailed for King Island, 90 miles northwest of Nome in the Bering Sea.

October 14. Arrived at King Island at 6:30 a.m. when the Eskimos immediately went ashore in their oomiaks and then began the task of unloading their freight. This required the entire day and at midnight we sailed away with the Diomede Islanders and their freight for their lonely island in Bering Strait.

King Island is nothing more than a huge rock, perhaps a mountain top, projecting up 940 feet out of the sea. It is about one-half mile wide and one mile long. The village consists of about twenty small houses propped up against the sheer walls, supported on long poles, giving the appearance of being suspended in the air. These King Islanders are perhaps the most primitive of all the Eskimos on the Bering Sea coast.*

October 16. Arrived at Little Diomede Island* at 4:50 a.m. after having touched at Teller and Cape Wales the previous day. A high wind and rough sea made it impossible to land and put the Eskimos and their supplies ashore. Three days elapsed before the task was completed. These islanders are very similar to those on King Island. They number 146 and are hardy hunters of the sea. Their island is the most westerly point of U. S. territory, being only what appears to be a stone's throw from Big Diomede in Russian waters. It is now the nineteenth and today King Riley of Big Diomede came over with all his little band in a new oomiak to call and pay his respects with the compliments of the Soviet Union. The Captain is getting uneasy as the freeze-up may come any day now and close navigation. So we heave anchor, wave a goodbye to our Eskimo friends and set sail for Nome, taking aboard enroute 250 reindeer which the Eskimos are butchering at Tin City. And these isolated people will see no human faces except their own until they return to Nome next June, again to carve and sell ivory, work as longshoremen and lay in their supplies for the next winter.

*For photographs of King Island and Little Diomede Island see page 6 and page 26, respectively.

ALASKAN ARTS AND CRAFTS FIND INCREASING MARKET

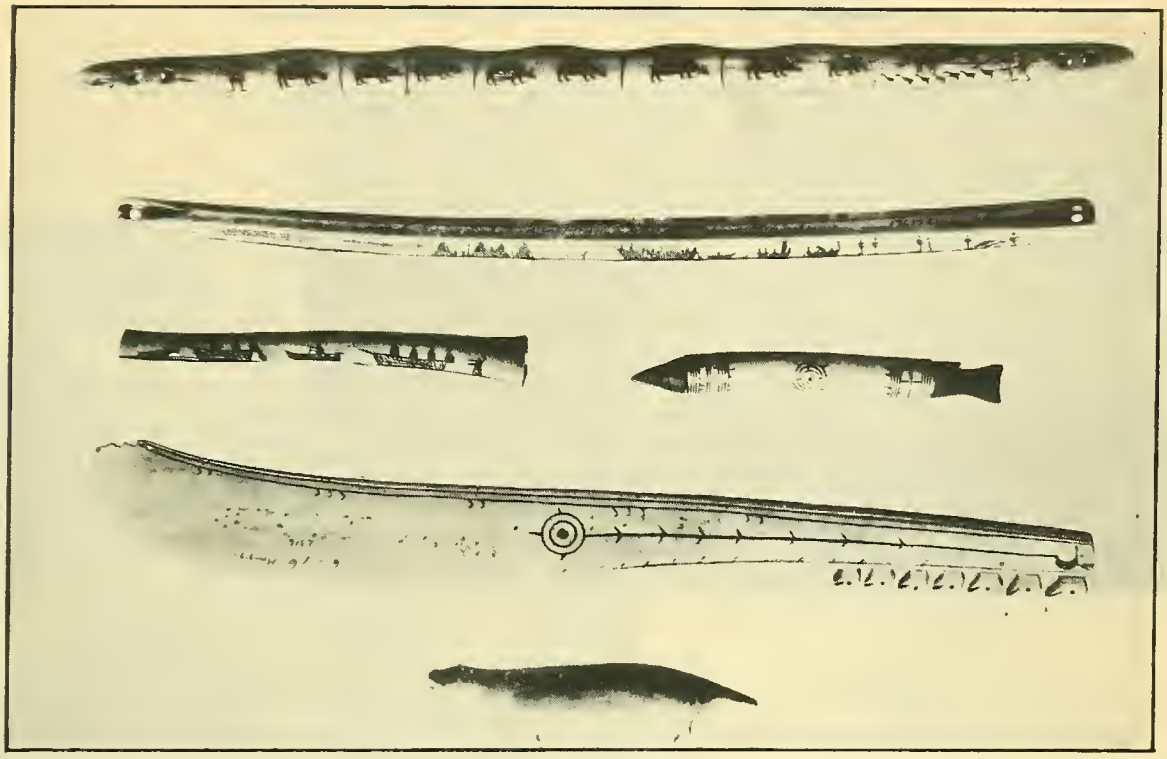
The native Alaskan arts and crafts inheritance is a rich and living one.

Fine baskets are produced, most notable of which are the Attu baskets of wild rye grass. Superb walrus ivory carving is done in many Eskimo villages. Carved wooden potlach bowls and small totem poles are made, no longer for use, but for sale. Moccasins and Arctic clothing are made both for use and sale.

The marketing of Alaskan crafts has been and can still further be developed and improved. The organization and sales work at the U. S. Indian School at Ketchikan (which serves as a clearing house for work by Indians of all the Southeastern villages) has resulted in improvement in quality of work and in increased return to the producers. The fostering of crafts work as a part of the program of the Sheldon Jackson School at Sitka has also had worthwhile results.

Some of the plans for further development at Ketchikan, as quoted from a report on the crafts work at the school, include:

1. Paid craftsmen to instruct locally in Indian arts and crafts and to travel to other villages, exchanging ideas and so forth. Representative craftsmen to meet and evaluate articles.
2. A government stamp or certificate of approval for each article.
3. Publication of a book containing material from all of Southeastern Alaska with color plates. Sale of books to perpetuate Indian arts.
4. An Indian cooperative community store to be used as an outlet for Southeastern Alaska and to cooperate with the federal stores on St. Lawrence Island and elsewhere in the Territory.
5. Extensive advertising campaign in the States and Territory. Placing samples of articles on boats, in steamship offices, travel agencies and so forth.
6. Contact with agencies in large centers in the States as another outlet for Indian articles.
7. Repair or rebuilding of models of famous Indian houses and totems.
8. Prizes for best craftsmanship according to age, sex and so forth. Also prizes on best essay on Indian lore and arts.
9. Wholesale purchases of materials used in the making of articles and their sale to the Indians at cost.



Western Eskimo Miscellaneous Carved Objects

Old Haida Art

SCENES ON LITTLE DIOMEDE ISLAND, ALASKA

Women Cutting Up Walrus Meat For Drying

Women Splitting And Taking Off Walrus Fat From The Hides

Fishing For Crabs Throug The Ice

WILLIAM DUNCAN, "THE APOSTLE OF ALASKA"

(This photograph was loaned through the kindness of Dr. William Duncan Strong of the Bureau of American Ethnology, namesake of Father Duncan. Dr. Strong's father, Thomas Nelson Strong, was for many years legal advisor, friend and admirer of William Duncan. It was Thomas Nelson Strong who arranged with the United States Government for the establishment of Duncan's mission on Annette Island. He was also one of the trustees of the Duncan estate.

William Duncan was a lay preacher sent from London to the Indians of British Columbia by a missionary society under the auspices of the Church of England. He arrived at Fort Simpson, British Columbia, on October 2, 1857. He began immediately to study the language of the Tsimpshean Indians and was soon preaching in their own tongue.

Within a short period after his arrival he left the fort to live among the Indians and established a model village which was called Metlakatla. Under his guidance these Indians built themselves comfortable homes, developed a trade with neighboring tribes and with the whites and established a store and sawmill.

For a period of thirty years the settlement prospered and the Indians advanced rapidly in the ways of civilization and Christianity. However, controversies arose between Father Duncan and the authorities of the established church and between him and the Canadian Government. As a result of these controversies Father Duncan determined to leave British Columbia and seek a new home for himself and his Indians in Alaska. In the year 1887 he led a migration

of some nine hundred Indians, principally of the Tsimoshean Tribe, from British Columbia to Annette Island, Alaska. He then came to Washington and urged influential men in the Government to use their influence in securing legislation by Congress setting aside Annette Island as a reservation for the use of the Indians who had settled there. This was done by the Act of March 4, 1891.

Mr. Duncan at once began anew the efforts which had made his colony in British Columbia so remarkable a success. Streets were laid out; lots set aside for occupancy of individual Indians; comfortable homes erected; a church constructed - the largest in Alaska; a sawmill was established; and a salmon cannery was built and put into operation. Mr. Duncan also established a school for the Indian children.

Mr. Duncan remained at Metlakatla until his death in 1918. During the last few years of his life the operation of the school and salmon cannery were taken over by the Federal Government. The colony remains one of the most progressive and successful Indian communities in Alaska.

* * * * *

THE LORD'S PRAYER IN THLINGET

Our Father who art in Heaven. Let Thy name be glorified,
Ha-eesh deekee yay ya tee ye. Dee-keek yane ga-tee ee-sa-ye,

That Thy beauty might be seen. Thy will be done, on earth below as it is
ee-kay-ye nuk-too-teen. Ee-too-woo yuk-na ga-tee-ya dee-yeek cha-way

in Heaven above. Give us now our daily food, and forgive
dee-kee yuk. Ya-yuk-ye ha-jeet sah-ha ha-ut-ka-ye, cha-ah-day yay-nah-ooh

our sins, as we forgive the sins of our fellowmen.
ha kloosh-kay-ye, cha-ah-day ha-koo-ni ah-day yay-too-ook'k-ya-yuk.

If temptation be too near, save and restore us,
Kloosh-kay-ye-ut gee-yay ha-woo-tee ye, Uh-too-duk hok-sah-honn,

For this earth and heaven is Thine, with its power,
ee-ah-yeek see-tee ya clene-kee-tah nee uh cla-tsee-nee,

and its honor for ever and ever. Amen.
ha-ut-ya uh-woo-nay-ye cha-cluk-gowe. Yane-ga-tee.

THE METLAKATLA COOPERATIVE COMMUNITY

By Early R. Stone

Industrial Director of Annette Islands Reserve

Salmon Trolling Camp and Harbor, Metlakatla

The story of Metlakatla, a village on the Annette Islands Reserve, is a proud one. This community of 600 Tsimpshean Indians has for 49 years maintained the cooperative spirit to a remarkable degree, and has prospered through good times and bad. Its success has been built on conviction of purpose, wise planning and forthright accomplishment. Something of its founding is told in the brief story of William Duncan given on page 27.

Metlakatla lives from its industries of fishing and fish canning, a sawmill and boat building and selling.

The Salmon Cannery - Owned By All

The present Metlakatla salmon cannery has been in operation since 1917. It was built from the royalties received from the fish caught in fish traps operating in the reserved waters around Annette Islands. The cannery has been improved in the past few years until at the present time it is a modern three line cannery; two of them being fast lines. The cannery buildings, machinery (with the exception of that which is leased) and other equipment belong to the people of the reserve in common. Since 1917, the cannery has been leased by the request of the Metlakatla Council, through the Secretary of the Interior, Washington, D. C. for periods of five years each. The Pacific American Fisheries held three consecutive leases on the cannery lasting from 1917 to 1932 inclusive. The present lease is held by W. A.Pries.

Salmon Caught In Trap

During the last salmon canning season which opened in this area the first part of July and lasted about six weeks, there were twenty-one Metlakatla seine boats fishing for the local cannery. From eighty to a hundred men operated these boats, and they delivered fish to the cannery at current market prices, to the amount of $67,241.29. This sum, however, does not represent the total income derived by the Metlakatlans from fishing. They also engage in trolling for king salmon. The season is open during the greater part of the year and many of the fishermen engage in hand and power trolling selling their fish at Ketchikan. No records are kept of the earnings of the trollers.

This year, with a pack of 202,327 cases, the largest on record, and with the price of canned salmon good, a conservative estimate of the net returns to the town for the year's operation would be $85,000.00. Every man, woman and child in the village that was able to work had a job in the cannery this year. There were 267 workers in all and the total amount paid them for wages was $66,182.32. Adding this to the $67,241.29 paid the seiners during the past season for fish and the estimated $85,000.00 net returns which the town will receive as its share of the past year's cannery operations, we get a total of $218,423.61 or an average of $267.09 for every inhabitant of the village. All the work in the cannery is performed by the people of the village with the exception of some of the skilled labor for which outside help has to be secured. The net returns to the village under the present lease with W. A. Pries are as follows:

Year	Wages Paid Cannery Workers	Net Returns To Town From Sale of Canned Salmon
1933	$27,380.70	$37,201.75
1934	45,991.36	51,570.60
1935	40,362.74	73,221.47
1936	66,182.32 ....(estimated)....	85,000.00

The Community Sawmill

The sawmill, with a capacity of about 10,000 board feet of lumber per day, is the common property of the village and is under the supervision of the Town Council. The mill is run by electricity and the men who work in the mill are all Metlakatlans. Practically all the lumber used in the town is sawed in the Metlakatla mill. It is not operated for commercial gain but for the benefit of the people living here. Any person who needs lumber can go out on the island and get his own logs, and by paying a small sum to the men operating the mill, can get his lumber sawed and planed at a small cost.

Metlakatlans Own Their Light And Water

In the fall of 1927, the town completed a hydro-electric plant. This plant furnishes electricity for light and power to everyone in the village without charge. The hydro-electric plant is operated by Metlakatlans. The water system is also owned by the town and every inhabitant of the village is furnished free water. All minor repairs to the electrical system as well as repairs and maintenance of the water system are made by the men living in the village.

Fine Boats Are Built Here

Some build the round-bottom 14' and 16' trolling boats. Others build seine boats up to fifty feet in length. There is always work in the repair of cannery boats and scows.

Metlakatla Seeks Balanced Economic Life

The people of Metlakatla do not limit themselves to one or two industries but follow many trades. There are a number of good carpenters in the village. An example of what they can do may be seen in the new community hall which was designed by the present mayor, Mr. David Leask. The entire structure which is 70' by 120', was

Salmon Cannery In Operation At Metlakatla

built by the villagers with the exception of the arch for the stage, the chimney and the installation of the furnace. It was completed and dedicated in December 1931. A good part of the work was done by free labor; the rest of the labor as well as the materials were paid for out of the town's share of the cannery earnings.

There are five native owned and operated general merchandise stores in the town - each doing a profitable business.

Not a dollar of Federal funds has gone into Metlakatla's industries nor into its hydro-electric plant and community buildings. During the recent years of depression no Federal relief was asked for or given to these people. They take care of their own.

Loading A Steamer With Canned Salmon

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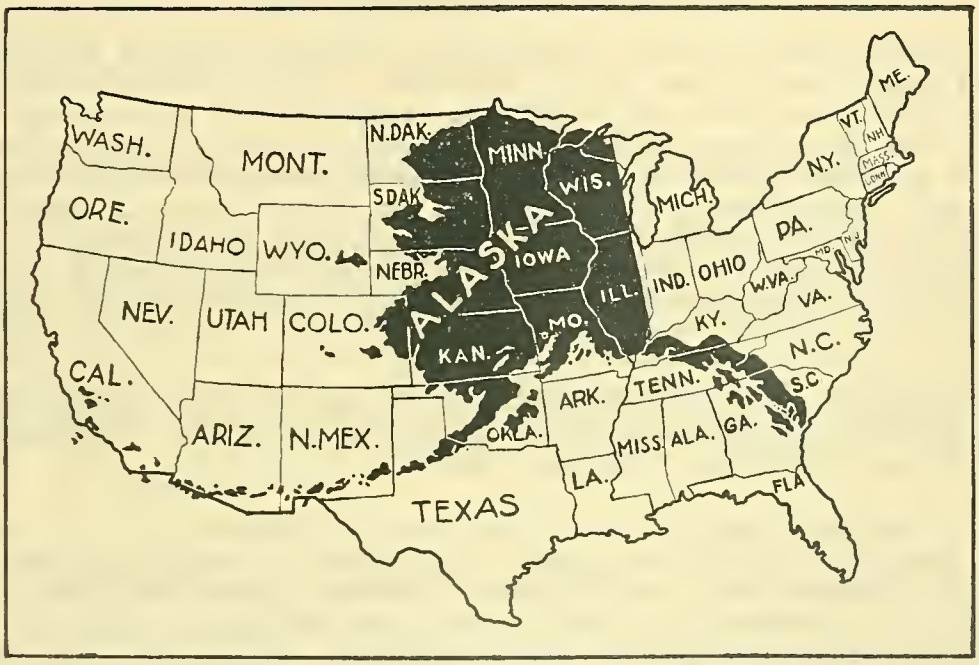
Cover Design: The design on the cover of this issue of INDIANS AT WORK was made by Clifford Morrison, a full-blood Haida Indian, who is a seventh grade student in the Hydaburg School, Alaska. He is fourteen years old. The design is from an old potlatch bowl, carved from mountain sheep horn.

THE BATTLE FOR HEALTH

By J. F. van Ackeren, Director Alaska Medical Service

Few people "on the outside" have a clear mental picture of the size of the Territory of Alaska. I know that I myself did not before becoming a resident of the territory. Encyclopedias will inform you that Alaska covers 590,884 square miles and that it is approximately one-fifth the size of the United States, but even these figures do not give you a true picture of the territory and the problems encountered in carrying out a program which is intended to reach all.



Over This Area Are Scattered Some Sixty Thousand People

Consideration must be given to the shape of this vast area of land. A better conception, no doubt, can be obtained by the often used statement that if the territory were superimposed upon the United States, the southernmost point would be beyond the southern border of the United States and likewise, the northern, eastern and westernmost points would be respectively beyond those of the States.

A Vast And Sparsely Populated Area

The population of this vast territory, only 60,000 people, is scattered over this great extent, mostly along the coast and river banks. Approximately half of this population is white and the other half, native. A

great majority of the whites live in the larger towns, Ketchikan, Sitka, Wrangell, Petersburg, Juneau, Cordova, Seward, Anchorage, Fairbanks and Nome. The remaining whites, prospectors, miners, traders, territorial and Federal officials, are scattered, some in the interior in isolated mining camps; others in the smaller villages dotting the coast line and the banks of the rivers.

Only some 5,000 natives live in the towns of Ketchikan, Sitka, Juneau, Petersburg, Wrangell, Cordova and Nome. The remainder live in small settlements dotting the coast from Metlakatla to Attu, from Attu to Demarcation Point and along the many rivers in the territory. Hoonah, the largest native village has a population of 700. The many islands off the coast are also inhabited by natives.

Medical Resources Are Limited

The problems involved in rendering for these people an adequate medical and health service are readily apparent. For the 30,000 whites there are 38 practicing physicians and 12 private hospitals with a total bed capacity of 400. All the private physicians and hospitals are located in larger centers. In addition, there is a small Army hospital and a Mission hospital at Fort Yukon. The Alaskan native, although at liberty to avail himself of the medical attention from these private practitioners and hospitals, is generally financially unable to do so. Practically all are, therefore, dependent upon the Office of Indian Affairs for their medical relief and for positive health work.

Up to date, the medical facilities of the Office of Indian Affairs in Alaska have been grossly inadequate. These, briefly, are our present medical resources in personnel and equipment:

The medical organization of the Office of Indian Affairs in Alaska at present consists of a medical director, one associate dental officer and a supervisor of nurses, with headquarters at Juneau. Seven hospitals are maintained by the Government, at Juneau, Unalaska, Kanakanak, Mountain Village, Kotzebue, Barrow and Tanana, with a total bed capacity of 140. One full-time physician is in charge of each hospital. Nineteen nurses form the nursing staffs of these hospitals. Seven physicians are employed by the Office of Indian Affairs on a part-time basis and twenty-five field nurses are stationed over the territory, some of them limiting their work to one village, while others cover large districts, hundreds of miles in area. A nurse is stationed at each of the two native vocational schools in Alaska.

Natives are taken care of in most of the private hospitals on a contract basis, by part-time physicians and by private physicians on a fee basis. Only emergency cases can be taken care of at private hospitals due to the limited allotment.

A number of orthopedic cases are treated each year at the Children's Orthopedic Hospital at Seattle, the cost of which is borne by the Alaska

medical appropriation. Also, a number of Alaskan natives are treated yearly at the Tacoma Indian Hospital. This service is gratis to the Alaska Service. The Coast Guard cutters, with doctors and dentists attached, give medical and dental relief to natives. This service, however, is available in general only during the summer months and the majority of it is done in the villages on the Aleutian Islands and those along the coast of the Bering Sea and the Arctic Ocean.

At the present time only the few natives who live in or near towns can obtain the services of a physician during illness. Other groups have the services of a field nurse, some of the year around, others, part-time only. There remains a large group of natives who must be satisfied with such medical attention as can be given by the teachers, ministers or traders in the village.

The dental program is carried out by 13 contract dentists under the supervision of the associate dental officer. It must be confined to work on children and relief of pain for the adults.

Territorial Health Department Program Includes Natives

The Alaskan natives will reap benefits from the newly reorganized Territorial Health Department, made possible by Social Security money. Although only established a few months, their bacteriological laboratory is already functioning; their sanitary engineer has inspected many water and sewage systems, milk supplies and carried out several "clean-up" campaigns. A good beginning has already been made on a tuberculosis survey and the maternal and child welfare department has held clinics in a number of the towns and villages. Their activities are not to be limited to the whites, but will include the entire population.

Distance And Climate Raises Difficulties; Natives Cooperate

A number of small villages and the distances between them, communication and transportation difficulties which are brought out in some of the accompanying articles, and transportation and the cost per capita, are the main handicaps encountered in planning for good medical relief and health program which would reach all. Many villages in the north and interior are days apart by dog team. Plane transportation is impracticable in many cases because of the distance from the air base. Many radio 'phones have been installed recently and more amateur sets are being installed constantly. Many communities are still without contact with the outside world.

The native is eager for medical care and receptive to health knowledge. The doctors and nurses have little difficulty in carrying out their immunization program and have good audiences when lectures and demonstrations on health are given. Medical relief, too, is sought for eagerly. Natives travel many miles by dog team or small boat to obtain the doctor's or nurse's attention.

Tuberculosis Still The Major Health Problem

During the calendar year 1935 the death rate from tuberculosis among the natives was 803 per 100,000. With health education we can hope to reduce this number somewhat. But before any great reduction in this death rate can be expected, some means must be established for the proper isolation of patients to prevent contact with the well members of the family. The average native family home at present consists of one room which is used for kitchen, living room, bedroom and bath. Real isolation in a house of this type is very difficult and very rarely accomplished and tubercular members are constantly in close contact with the non-tubercular. Additional hospital beds are needed for the isolation and treatment of cases. Hospitalization, also, has a great value from an educational standpoint. Arrested cases discharged from the hospital know how to guard against contracting the disease and what measures to take in its treatment and are of inestimable value in disseminating this information when they return home.

Raising of the economic standard of the natives will also help in lowering this sadly high death rate; it will allow them better homes and better diets upon which the prevention and treatment of tuberculosis at least partially depend.

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Office Of Indian Physician and Public Health
Nurse Examining Indian Patients In Clinic,
Sitka, Alaska.

Note

Lack of space prevented the inclusion of an article on Alaska Nursing work by Miss Bertha M. Tiber. It will follow in an early issue.

THE ALASKAN ESKIMO: HIS TEETH, FOOD AND HEALTH

By L. M. Waugh, D.D.S.; Professor of Dentistry, Columbia University;
Dental Director (Retired) U. S. Public Health Service;
Dental Consultant, Office of Indian Affairs

Let me say first that in my travels among the Eskimo, I have gained great respect for the resourcefulness and ingenuity with which he has eked out a healthy and happy existence under the most adverse living conditions. A lesser man could not have done it.

In 1929, it was my privilege to be the first dentist to serve the North Bering Sea area and Arctic Alaska, and to study the teeth of Alaskan Eskimos before dentistry had reached them. During 1930 our group was again detailed to the U. S. Coast Guard cutter Northland for study. During the two cruises, we visited the 32 most important native villages from the mouth of the Yukon River and St. Lawrence Island up to Barrow, the farthest north settlement on the American continent. My purpose was not only to relieve dental troubles, but to study the teeth, food and health of the natives.

In the summer of 1935, the survey was continued in the lower Kuskokwim, making Bethel our headquarters. This itinerary had been urged by Doctor Ales Hrdlicka, Curator of Physical Anthropology, Smithsonian Institution, as covering the most primitive and most populous Eskimo district on the American continent.

Navigation here is difficult due to tide, currents, wind and countless miles of shifting mud-flats. To make the survey possible, it was necessary to obtain information on local conditions of navigation and to design and have built a sturdy shallow-draft boat, especially suited to these exacting requirements. The Nanuk Mikinini (Little Polar Bear) was built in New York and shipped by freighters to Goodnews Bay on the Bering Sea, which we reached by plane.

The survey was extended during the summer of 1936 by cruising from the Kuskokwim River northwestward along the coast of the Bering Sea to Nelson Island and Hooper Bay. Here we found the most primitive of Eskimo, just as Doctor Hrdlicka had stated.*

We examined here the mouths of 311 natives of all ages without finding even one decayed permanent tooth.

*The survey in 1936 was supported jointly by the Indian Service, the U. S. Public Health Service and Columbia University, and will probably require about three more years of work.

Let us consider the Eskimo environment. Everything might appear to be unfavorable to good teeth. They have no dentists, and few or no physicians or nurses to care for them. They live in igloos or houses made of sod and covered with snow many months of the year, and in the short summer season they roam in nomadic bands in search of food and live in tents made mostly of skins. They have little or no wood, their heat being obtained mostly by burning fatty oils from the blubber of whale, walrus and seal. Their clothing is made from the untanned skins of the animals they kill for food. The temperature is below zero, sometimes as low as 70° and for two or three months it does not rise above 30° below. It is dark from about the middle of November to the 20th of January. They do not once see the sun during this period. They can raise no crops and therefore have no grains, fruits, vegetables or sweets.

An old grandfather at Stebbins, Alaska, reared on native foods - complete set of teeth worn almost to the gum, stained by tobacco, but no tooth decay.

This is his grandson, 22 months old, reared on white man's food, with much candy and other sweets. All of the baby teeth have not erupted. The upper incisors are decayed to the gum and pus was discharging through the gum.

We have examined hundreds of these primitive Eskimo. The study proves clearly the following conclusion:

The primitive Eskimo, subsisting on his native diet of protein varying from 35 per cent to 65 per cent, and fats 35 per cent to 65 per cent, with very little carbohydrate food and no sweets, has the largest jaws and best teeth with the least decay of any living race. As he adopts the white man's food and mode of living there is a marked deterioration of his teeth and jaws.

He is very fond of refined sweets, especially sugar, molasses syrup and candy, and the children eat these in great quantity when available. He also eats "store" food when he can get it. The lack of rugged chewing, combined with sweets, results in rapid tooth decay in children's mouths - much more so than in our civilization - and the narrowing of the tooth-supporting portion of the jaws. Eskimo teeth are often worn almost to the gum as the result of chewing tough, gritty, uncooked and frozen food and by gnawing the rawhide used in making native clothes and equipment such as boots, harness, clothing and so forth. The older generations reared on native foods invariably have much better teeth than their grandchildren who are getting refined sweets and other soft store foods.

Eskimo Family, Deering, Alaska - Reared On Native Foods.
Note Large, Strong Jaws And Well Developed Lower Face

We earnestly hope, that as a result of this survey and accompanying research, essential information may be gained that will serve to prevent decay of the teeth and other mouth diseases of the Eskimo as he takes on civilization. This knowledge will also serve to appreciably reduce this most common and constant disease of man among all peoples the world over.

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Dr. T. J. Pyle Describes Trip

Dr. T. J. Pyle, Supervising Dentist for Alaska, who accompanied Dr. Waugh on the Kuskokwim survey, recalls some of his impressions of the trip:

"All of the minor troubles and discomforts were more than recompensed by the enjoyable reception we received from the natives. A more jolly, fun-loving and happy people cannot be imagined. They have not a care in the world beyond the taking of food, clothing and shelter and fuel from nature. There

is never even a toothache to mar the smooth course of human events. None of them could speak English, but a broad smile with a happy, 'chemia', (hello) was more expressive than words. There was not the least timidity about having their teeth examined or their pictures taken, especially after the first child was rewarded with a stick of chewing gum for his trouble.

"When they learned that their teeth were being examined because they were far superior to those of the white man, they seemed extremely proud of the fact that they excelled the white man in this respect. They gladly cooperated by furnishing samples of their food, usually finding the meats which had spent the longest time under ground. When it was remarked that the meat smelled a bit high, one of the more traveled villagers replied, 'You like that whatch-call'em - limburger cheese? Well, I don't; it smells too much.'

"During the entire cruise approximately five hundred natives were seen and out of the five hundred people one little girl who had been raised in a mission where she received a limited amount of refined food showed any signs of dental caries. All the rest had no tooth worries. It is very evident that these people have an unexcelled dental system without seeing their dentist twice a year or knowing what a toothbrush is for.

"Next year Dr. Waugh hopes to visit the same villages by airplane and observe the people and collect samples of their winter diet. Through a thorough chemical analysis of their food he expects to obtain definite knowledge which will be a benefit to the white race in its fight against dental caries. Perhaps the native race will be able to show the white man the way to better health."

THE ALASKA NATIVE BROTHERHOOD

To this organization Alaskan natives owe much in achievement of solidarity and in practical accomplishment. It was founded by missionary teachers of the Presbyterian School at Sitka. The first convention was held in Juneau in 1912. The preamble of their first constitution states: "The purpose of this organization shall be to assist and encourage the native in his advancement from his native state to his place among the cultivated races of the world, to oppose, discourage and overcome the narrow injustice of race prejudice and to aid in the development of the Territory of Alaska and in making it worthy of a place among the states of North America."

The Brotherhood has worked for better schools; it fought for, and gained, the right for natives to vote; and against discrimination in various civic matters.

In 1935 the Brotherhood endorsed the principles of the Indian Reorganization Act, raised $500, and sent their Grand Secretary and past President, William L. Paul, to Washington to work toward the extension of that Act to Alaska. This was accomplished May 1, 1936.

WRANGELL INSTITUTE - BUILDING A SECONDARY SCHOOL WITH RELATION TO THE MARINE ENVIRONMENT AND FISHERIES OF SOUTHEASTERN ALASKA

By Charles W. Miller, Director, Wrangell Institute

The Main Buildings, Wrangell Institute

What kind of school will best bridge the gap between the village elementary school and adult life in southeastern Alaskan fishing villages? Wrangell Institute has set itself to answer this question through an environmental and curricular setup which definitely relates school life to occupational, community and home life.

The Institute was established in 1932 as a coeducational, vocational boarding school. Over 100 boys and girls come from eighteen towns and villages situated mostly on the shores of the mountainous islands which form the wonderful archipelago fringing the five-hundred-mile coast line of southeastern Alaska. Fishing and the fisheries industry dominate the occupational picture. Practically all the boys and girls are actively engaged at some time during the summer either on fishing boats or in salmon canneries. They earn from fifty to several hundred dollars each for a few weeks of feverish activity. For most of the Indian families, however, income is precarious; scarcely above the bare subsistence level. Poor housing and living conditions and the whole train of health and social problems derive from this situation.

These facts present at once an educational opportunity and an educational challenge. There is a background of centuries of occupational and cultural experiences in which every Indian can feel a sense of pride. Such a background makes possible many unified and integrated educational experiences for growing children. Citizenship in such a society involves peculiar and direct responsibilities, such as participation in the conservation of fish resources, maintaining scrupulous cleanliness of the boats and care in bringing for sale and canning only the fresh catch. In such an environment and with such a background it is possible to envisage building a new culture.

Federal funds through the Wheeler-Howard Act will soon become available as loans for the establishment of corporations and cooperative associations of Indians for production and consumption. To conduct cooperatives and to participate in producers' and consumers' cooperatives, a type of citizenship and social attitudes is required for which educational experience in Wrangell Institute should be of the highest value.

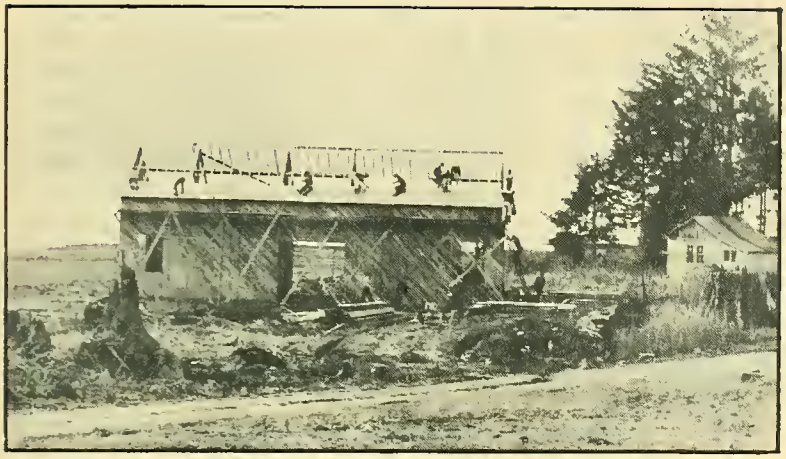
The Institute is a residential school. The great majority of students will step out immediately into married life and adult occupations and will have no further opportunity for guided experiences in social living. The school life must be such as to develop normal, happy social adjustment and strong democratic participation in responsibilities. This is partly accomplished through the school council and the boys' and girls' dormitory organizations. These give self-government to the students in all situations which are their peculiar concern. The students also assume responsibilities in cooperation with staff members in such activities as the assemblies, control of health and sanitary problems, use of the lighting and heating facilities, student accounts and athletics.

The students spend about one-quarter of their time in occupational projects in the school or on the campus, in building, repair and upkeep work or (for the girls) in the kitchen, dining room and laundry. Another quarter of the time is spent in the shops (woodworking, machine and marine mechanics for the boys) and in the food and sewing laboratories (mainly for the girls, although the boys have some of this work also). The school program is rotated so that approximately one-half of the students are in study classes at one time and one-half are in the shop and occupational projects as described above. In this way the necessary work of the school is carried on and time given for vocational work in the shops and laboratories.

Curriculum Built Around Local Experiences and Needs

The chief emphasis of the curriculum, the "core" experiences around which we try to build life relationships, may be described as follows:

1. The Marine Environment and Resources of Alaska - involving general science, the natural life of the sea and shore; the village communities and their problems of economic life, health, sanitation; the business of the



The Boathouse Project

fishing communities, including personal and home budgeting and account keeping; homemaking with respect to the actual conditions of housing and food supply of the average village home.

2. The Salmon Industry - which includes work in the biology and ecology of the salmon; control of the salmon resources; the mechanical setup with reference to boats, engines, fishing gear, radio communication, cannery equipment and operation; the business of the fishing industry with trade relations and the adjustment of labor; health and sanitary conditions and living problems derived from the central position of the salmon industry in the lives of the people.

3. Family Living - which dwells upon the urgent needs of building up family life and living conditions through better housing, equipment and child welfare.

4. Participation in Solving Community Problems - involving the central needs of reconstructing community life through community ownership and development of utilities, cooperative stores and producers' associations; educational and recreational facilities, leisure time activities, civic health and sanitation and village planning.

5. The Acquisition of Contributory Skills - such as woodworking, building construction, boat building, blacksmithing and machine shop practice, engine installations, operation and repair, navigation, cooking and clothing construction - these skills to have relation to the actual needs and practices of the fishing boats and village homes.

Happy indeed is the educational outlook of that school where the institutional setup is not too finished and complete, where there are many things to be done to help the school to grow along lines where growth is seen to be needed; where, in fact, pioneering possibilities continue to exist and to present constant urges to make things better. The curriculum may thus include those precious opportunities to participate intelligently in such developments and to share in the satisfactions of projects of construction, transformation, and adaptation, through which further educational potentialities are derived from a pioneer and sometimes hostile environment.

At Wrangell Institute we sometimes feel that too much was left undone at the outset; that we could have built up our distinctive work in connection with marine life and fisheries more quickly and efficiently if the planners and builders had not left so many incomplete and unfinished parts of the establishment. The Institute is situated on the shores of Shoemaker Bay with a mile of shore line and 500 acres of forest land set aside as the school reservation within the National Tongass Forest Reservation of southeastern Alaska. About one-quarter of the time allotted to curricular activities is spent by the boys in major projects of campus development and building construction. In this way we are gradually transforming the incomplete plant and undeveloped grounds left by the builders and contractors in 1932 into an institution of defined purposes and possibilities in the external aspects of which we also take considerable pride.

Wresting A Well Grassed Campus From A Stump-Filled Clearing; Construction Work

The grounds of the Institute were left ungraded and unleveled by the contractors in 1932. Entrance to the grounds was by means of a plank drive erected on a low trestle over the stumps and unleveled surfaces of black forest mould, moss and weeds. Not only for the sake of appearance but also because of the urgent need for playground space, was the grading and leveling undertaken by the students. A second-hand tractor was sent down from the White Mountain School where it had seen its best days. The boys soon learned its quirks and stump pulling, plowing, grading and harrowing became the usual order for many of the days when it was possible to work in the soil. In Wrangell the often continuous rainy weather is a great obstacle in finishing up a piece of grading work. Yet, during the past two years, vast improvements in the appearance of our grounds have taken place and little by little the terraces and playing fields are being completed and brought into grass and sod. This past year saw the completion of the ball field which, two years ago, was forest of stumps and bushes.

Our campus roads, formerly planks laid on trestles, are now graveled, thanks to our older boys' faithful work. Cement walks have been laid. An oil storage tank has been erected entirely by students including the incidental plumbing work. The construction of minor buildings has given important vocational experiences to many boys.

The new boathouse is the most ambitious construction project we have yet undertaken. It is the first building of the Marine Industrial Unit which will include, when complete, the boat-

Laying Cement Sidewalks

house with marine ways for repairing and construction of gas and diesel engine boats, the machine shop for repair of gas and diesel engines, boat gear and all automotive equipment, and the carpentry shop, auxiliary to boat building and for all woodworking projects. The boathouse was begun in September of this year under the supervision of Mr. Walter Rudolph, a native boat builder of Wrangell. At present writing, early December, the building is complete with the exception of the installation of the doors and windows and the laying of the rails for the marine-ways. As soon as the marine-ways are finished the Institute gas boat, the Sea Otter, will be hauled up for repair. The Institute already possesses the latest model Fairbanks-Morse forty horse-power diesel engine for study and demonstration. Next year it is planned to construct a fifty-foot power boat in which this engine will be installed. Wrangell Institute students will thus be enabled to carry through one of the most important features of their vocational preparation for the business of fisheries.

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U. S. INDIAN SCHOOL AT KETCHIKAN PRESERVES ALASKAN HERITAGE

"Our Heritage" a mimeographed book prepared at the Ketchikan Indian School by Mr. Leonard C. Allen, Principal Teacher and Martha B. Refsland, Associate Supervisor of Elementary Education brings together Thlinget, Tsimpshean and Haida designs, legends and stories. Lack of space prevents our quoting at length from this rich and varied collection, but as a sample we give a contribution by Samuel Denny, a Thlinget boy, entitled

A Chief Who Respected His Wife

When the first white men came to this part of Alaska they landed at a place known as Fort Tongass. It was late in the afternoon when the Indians saw a schooner sailing between the islands outside of Fort Tongass. Later the boat dropped anchor in the harbor.

The chief and his brave men went out to see who was in the schooner. To their surprise they saw men of their type, only they had white skins. The natives thought the white men could understand them so they started to talk in Thlinget but it was no use. There was not one word that the Indians and whites had in common.

Early the next day the Indians brought out furs to the schooner. By means of signs the warriors traded for things they thought to be good. The chief traded many furs for a pair of trousers. Finally both sides were satisfied and the Indians went back to their village. The schooner sailed away.

It was on the next day after the trading that the chief gave a big potlatch (party). After the feast was over the chief began talking. All the Indians have great respect for their wives; so after he had finished his speech he took the trousers by both legs and tore them in two gave half to his wife and kept the other half because he believed in sharing everything with his wife.

KIPNUK: BEYOND THE FRONTIER

By George A. Dale, Associate Supervisor of Elementary Education

From my vantage point in the plane, the tundra, nearly a mile below, looks like an endless flat, dark green plain, thickly splattered with lakes and interlaced with tide channels. In reality it is the ocean, heavily dotted with the heavy mats of moss, rank grass and silt which answer for land on this huge semi-solid delta of the Kuskokwim.

The pilot glances at his wrist watch and compass frequently and searches the wide arc of landscape in front of the plane. Presently he leans close to my ear and shouts confidingly, "It's some job to find these villages in the summer. They build the barabaras out of sod and they look just like the rest of the country. The only thing I've got to look for is the schoolhouse."

A moment later, he stares at a spot on the horizon, swerves the plane towards the left and nods reassuringly as he points to something which I cannot see. Nevertheless, I nod in reply and feel relieved that he has "spotted" the schoolhouse.

Suddenly the plane banks sharply to the right. I look inquiringly at the pilot, who is gesturing toward the earth. Following his motion, I look almost straight down through the window on my side of the cabin and see a small group of Arctic swans flying, silhouetted in white against the dark green of the tundra. A rare experience, indeed, to look down on these glorious great white birds in their native haunts. A moment later we circle over the village, flying close over the heads of Eskimo boatmen who are stalking walrus from their kayaks, and land on a tide channel in front of the school.

A few Eskimos gather upon the bank opposite the plane and a broad-smiling, genial old man comes to the water's edge to catch the mooring rope which the pilot throws from the pontoon. There are greetings all around.

The rest of the afternoon is spent in conference with the teachers on school and community work. The most acute problem of the village seems to be that of securing a water supply. The highest point of land in the neighborhood of the village is only twelve feet above high tide. All of the ground water is consequently brackish. The teacher depends upon rain water collected from the roof of the school building and stored in barrels. The natives, for the most part, drink the brackish water which they almost invariably make into tea.

The impact of white culture has, to date, had little effect on this group. The design of their barabaras has been slightly modified to permit installation of a small window. A four-pane sash is a highly prized possession!

A KIPNUK MADONNA

Photograph by George A. Dale

Otherwise, the barabaras are extremely primitive, designed with a low tunnel entrance, roughly circular interior, with fireplace in the center and low benches against the walls. These huts are built with a scanty frame of driftwood over which large blocks of sod are laid. During the winter this outer shell freezes solid and the scarcity of fuel tempts the occupants to chip away the wooden framework. Consequently, the house literally tumbles down when warm weather returns. The family then moves into temporary summer quarters; these are sometimes canvas tents bought from traders.

The only boats in the community are skin kayaks. They are light and strong and have a cleverly designed armhole in the bow so that they can be dragged across the grassy necks of land between the lakes and channels. These boats are the natives' only means of transportation and communication during the warmer seasons of the year.

Tea appears to be the only article of white man's diet which these natives regard as indispensable. Flour is not used because there is insufficient fuel to prepare it even in the crude "fried bread" form common to primitive areas.

Seal "pokes", made by turning the skin of a seal inside out and tying the orifices, are numerous. These are filled with seal fat which is self-rendering. The oil is a staple article of food. Seal meat is packed in grass baskets and hung up to "cure."

Needle fish constitute another common article of diet. The needle fish, each about one and a half inches long and armed with a sharp dorsal spine, are placed, still wriggling and gasping, in a wooden bowl holding about a pint. Seal oil is poured over them which soon stops their wriggling. Each fish is picked up by the tail, the diner's head is thrown back and the fish popped into his mouth. A single snap of the large, firm teeth quickly renders the fish's sharp spine harmless and it is swallowed, followed by a gulp of tea. The procedure lacks some of the refinements which accompany "bluepoints on the half shell", but the idea is the same and its dietary advantages are probably numerous.

After visiting many Alaskan native villages the observer is impressed with the obvious good health, good humor and general well-being of these people who have had a minimum of contact with the white man and who are too remotely situated for profitable exploitation. Their seclusion is likely to be short-lived, however, as they trap Arctic foxes. These valuable furs are already attracting white traders with their stock of profitable processed foods, liquor and collection of gadgetry.

FROM I.E.C.W. REPORTS

Truck Trail Maintenance At Choctaw-Chickasaw Sanatorium (Oklahoma) This week has been very unfavorable for truck trail maintenance; however, the boys are keeping busy by working on bridges and culverts. The weather is clearing up and if it continues to be good, we believe we will see considerable improvement on this truck trail within a short time.

This week we had Mr. J. D. Fulton of the Land Division, Muskogee Agency and Messrs. R. A. Rudolph and E. H. Coulson of the Forestry Department, Washington, here to look over the timber on the reservation. We were certainly glad to have these men visit us. Dr. William E. Van Cleave, Superintendent.

Activities At Menominee Reservation (Wisconsin) Since winter has arrived, most truck trail work is confined to graveling or burning of brush along trails built last summer. The Evergreen Trail that goes north out of Neopit has been graveled for three and one-half miles. The gravel crew has been moved to Camp #16 pit where they will have work for a month or more.

All the brush along Trail #13 has been piled and burned. The telephone lines were checked over and finished. A crew has been brushing and widening out the right-of-way on the Camp #23 telephone line. They are burning as they progress. Walter Ridlington, Project Manager.

Masonry Work At Shawnee (Oklahoma) We have moved to the new location and have everything well under way. The masonry dams are already showing up in neatness of construction. The first week of our masonry work has been interesting to our crowd due to the fine rock which we have excavated for this purpose.

Our stone layers have taken their work seriously and are practicing while on the job. They are interested in learning different construction methods. This week we concentrated on the dams and are almost through with them although we had quite a bit of excavation to do. William Falls.

Erosion Control Work At Paiute (Utah) The work on erosion control is going along in good shape and a good class of work is being done; in fact, Mr. Dobbs, of the Soil Conservation Service who is doing the planning and engineering, praised the work of the men. If the work is completed in as good shape as it now is, it will be one of the best projects in the state. The boys are now doing a fine job with their Chattin Ditcher and relieving the single hands of most of the shovel work. Ambrose Cannon.

Progress At Yakima (Washington) Despite our small crew which is about all we can handle at this camp, our output of work is continuing at a good pace. The work consists of burning the slash of last summer's work and with a goodly amount of help in

the form of snow from Mother Nature, the brush can be fired with a minimum amount of hazard.

All of the men seem to be rather happy at the prospect of a stay in the woods for a while in the big snow. Charles Hilbirn.

Activities At Consolidated Chippewa (Minnesota) The work this week has been done with a very progressive spirit. Approximately 4,000 acres of the reservation has been cruised and the men are turning in a good estimate of the timber on this project.

The construction crew on the Grand Portage Ranger Station made good progress on the stone work due to the mild weather this week.

The crew which is working on the recreational hall is going right ahead. The west and north walls are completed and in about one more week, if the weather is favorable, they should have all four walls completed and ready for the roof.

This week has been an active one for our leisure time. We had a dance for the boys and our local talent furnished the music and entertainment for the evening. On Thursday our basket ball team journeyed to Hovland and used the C.C.C. Camp recreational hall for their first workout. We have some very promising material for the team this season. We have ordered new suits and sweat shirts for the team. Our first game is scheduled for Grand Marias.

Mr. E. E. Stenson, our Agricultural Extension Agent, was here last Monday evening and showed the camp boys four reels of educational films. These were certainly enjoyed by everyone. We have made plans to put on a series of similar shows for the winter months. Andrew B. Lego, Camp Manager.

Cattle Guard Construction At Fort Berthold (North Dakota) Completed three more cattle guards which required the digging of pits and hauling these guards out to the location. One crew was taken over to work on one of the dams.

The other crew began work on a new guard. They dug a pit nine feet by twelve feet and thirty-two inches deep. They set in the guard and built two gates and closed another one. This crew also dug another of the same size as the one mentioned above and installed a guard. This also required building a gate. B. Wilde.

Recreation At Uintah & Ouray (Utah) Radio, reading and basket ball playing are the main means of recreation here at camp. The radio brings to us the news and music which is always appreciated as we very seldom see a newspaper. The "stag dance" is sometimes staged. It is rather comical to see a couple of redskins go into a "Rumba!"

Our basket ball team has not done much practicing of late as the temporary goals which we put up were knocked down by somebody in one of our rough and tumble games. We are trying to make arrangements for a game with some team in the near future. Carnes La Rose, Senior Foreman.

Dam And Spillway Completed At Crow Creek (South Dakota) Weather conditions were very favorable this week for work and much was accom-

plished. The dam is now completed and also the spillway except for a few high spots that will require some hard work. A survey was taken of the spillway on Wednesday and it was found necessary to move nearly a thousand yards more of dirt. This kept us on the job several days longer than we expected. If weather permits we expect to start on riprapping the dam with rock this coming week. Frank Kipling.

Moreau River Dam Completed At Cheyenne River (South Dakota) The men are ready to leave camp and move to another project. The gates were assembled and put into place. The canvas seals were placed on the bottoms of the gates. The canvas seals in turn are protected by a galvanized metal shield. The concrete check dam across the Moreau River was finished this week. Leon P. Poitras, Jr., Senior Foreman.

Work At Mission (California) Our principal work this week has been the opening of the channel of Yapitcha Creek near the site of one of the diversion dams, by removing boulders and gravel in order to keep the grade of the creek bed lower than adjacent cultivated lands. The material so removed is used to form a dam which also aids in holding water within bounds in flood time.

Our crew has been stacking brush from last year's construction of truck trails and fence lines and was able to burn some of it during the recent rains. The dry brush has been a fire hazard during the recent dry weather, and I am very glad to be able to get some of it out of the way. Robert W. Buck.

Activities At Truxton Canon (Arizona) Considering the cold weather which we have been having, all projects are progressing fairly well. It has snowed and rained part of the week but not enough to keep the men from working. The boys on the Merriwhitica Canyon Pack Trail escaped serious injury when a rock slide came down on the trail where they were working. This slide was caused by the rain. Some projects were delayed a little on account of the delay in obtaining materials.

The rock wall in the Whipple Well, on the Yavapai Reservation, has been completed and they worked on the trails this week.

The Supai masonry dam is nearly completed. It will be finished this week and the boys will probably use most of the next week for cleaning up. George Jones is the leader of that project and is certainly to be complimented on his work and the manner in which he has handled his crew.

The new warehouse and drafting room is practically finished. The carpenter was dropped this week and the interior finishing is all this project lacks in being completed. The walls are to be painted and the woodwork varnished. Edward Wapp.

Bad Weather Conditions At Mescalero (New Mexico) Progress on projects was slow this week. We have had snow all week but it is melting fast. The maintenance crew kept the trail passable for our trucks. Machines are all in running order. The compressor crew is blasting and drilling. We hope to have suitable working weather next week. Phil Foor.